

THE

שקל

SHEKEL



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*Salvador Dali's ZEBULUN
Twelve Tribes of Israel*

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

Post Office Box 277
Rockaway Park, New York 11694
718-634-9266 fax 718-318-1455



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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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A.I.N.A., 12555 Biscayne Blvd. #733 North Miami, Fla. 33181

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Editor

EDWARD SCHUMAN

13245 Coronado Drive

No. Miami, Fla. 33181

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The President's Message by Moe Weinschel

Dear Member:



We wish all a very Happy, Healthy and a Good Year of Peace and Prosperity.

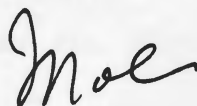
With this issue, we are trying a new method of sending our members information about New Issues from Israel Government Coins and Medals Corp. You will receive, under separate cover, the letters and brochures, along with order forms which will be handled by AINA's New Issues Service Dept. at P.O. Box 836, Oakland Gardens, N.Y. 11364. This arrangement will be tried in an effort to coordinate our mailings with those of the IGC MC. Since mintages of some new issues will be in very small numbers, we are making this move to enable our members to obtain a fair share of these limited issues. Please remember to mail your orders promptly to avoid disappointment.

The new concept of "Modelia", where the art medal is in a large form, mounted on velvet in a beautiful display frame, has created much interest, not only among numismatic collectors, but also among Art connoisseurs and collectors. Some of the Chagall bronze are still available and our next mailing includes the Reuven Rubin art medals and "Modelia".

The flyer for the Educational Tour to Israel March 6-20th is again included with this issue. We already have more than 25 people who have indicated attendance and it looks like we will have another Great Tour. Make your mind up quickly and mail in the form so that you too, can enjoy a marvelous experience. I look forward to greeting you and traveling with you to "Eretz Yisrael".

Some of our members are "snowbirds" who migrate annually to warmer climates. It is costly for AINA to pay first class postage on returned mail, which is marked "Temporarily Away" or with "address correction". Since we have no forwarding address on the former, we have to wait until we know the absent member has returned, and in the second case, we bear the expense of re-mailing at a first class rate. SO PLEASE, keep us informed of these address changes well in advance. You will receive the SHEKEL in a timely manner, and we will not be subject to the added expenses.

Shalom



From the Editor: Edward Schuman

The position as editor of the SHEKEL is kindred to that of a conductor of a symphony orchestra. Over years, an orchestra will assume the tones and flavor of its conductor, and include in its repertoire music selected by its leader. While a conductor has vast folios of music to select from, the editor is limited by the amount of material offered. To fill the void, I pile far too many pages with articles written on subjects of which I am personally attracted, and rely on others to write articles needed to fill the balance of the numismatic spectrum.

While not all music is attractive to the listener, not all articles meet the approval of our readers, and some subjects may be distasteful. It, however, is all a part of the SHEKEL, aptly referred to as a Reader's Digest of Jewish History illustrated through numismatics.

This issue marks more than six years since resuming editorship of the magazine. Thanks to all who have heaped praise for my work, and I hope I have answered those who have not.

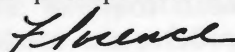


From the Treasurer: Florence Schuman

While I have only served as your treasurer for a little more than a year, my association with AINA goes back almost twenty five years. Membership dues do not cover the expense of the SHEKEL, which is our largest expenditure. In past years, this shortfall was made up by revenue generated through AINA conventions and from the interest on our accumulated capital.

AINA conventions are now losing money instead of making money due to the recession and dealer apathy. Interest rates on our accumulated capital are the lowest in history. There is now talk of postal rate increases which will be an additional burden.

As we understand that some members are on fixed incomes, AINA annual dues remain \$15., the lowest of any numismatic organization. If an additional contribution, no matter how small, checked to the Publication Fund on the dues notices you will be receiving shortly can be included with your dues remittances, this would be greatly appreciated. Hopefully we will not be compelled to go into our reserves too deeply. Your prompt return of the dues remittances will be appreciated.



The Jewish-American Hall of Fame

Leonard Bernstein Medal

by Mel Wacks

The Jewish-American Hall of Fame is celebrating its 25th anniversary by honoring Leonard Bernstein, who is widely regarded as the most gifted and versatile American musician of the century.

Bernstein was world renowned as a conductor, creator of hit Broadway musicals, composer of classical music, operas, and ballet scores.... and as a pioneer in musical education. But his first love was the piano.

He was born in Lawrence, Mass. on August 25, 1918; he would have celebrated his 75th birthday this year. When his aunt sent her old upright piano to the Bernstein home, ten year old Lenny looked at it, hit the key and cried "Ma, I want lessons"... the rest is history. Determined to pursue his passion, Bernstein took courses in piano and composition at Harvard University, from which he graduated in 1939. He studied conducting at the Curtis Institute of Music in Philadelphia, while his summers were spent at the Berkshire Music Center in Tanglewood, Massachusetts as assistant to Serge Koussevitsky.

In 1943, Bernstein was appointed assistant conductor of the New York Philharmonic Orchestra. A few months later - at the age of 25 - he burst on the national music scene when he substituted at the last minute for the ailing conductor. His brilliant performance earned a tremendous ovation from the audience and an enthusiastic front-page review in the New York Times, where music critic Olin Downes wrote: "He conducted without a baton, justifying this by his instinctively expressive use of his hands and a bodily plastic which was to the point, alive and expressive of the music."

For the remainder of the 1940's and most of the 50's Bernstein served as visiting conductor for several different orchestras. In 1958 he was named music director of the New York Philharmonic, becoming the first American born person to head a top symphony orchestra. In his 11 years in this position, the New York Philharmonic enjoyed unparalleled success and prestige; and the orchestra's recordings became best sellers.

After 1969, Bernstein continued as laureate conductor of the New York Philharmonic, and also maintained a close association with the Israel and Vienna Orchestras. Bernstein's association with the Israel Philharmonic began shortly after the creation of the Jewish State, when he conducted seven official concerts in Jerusalem, Tel-Aviv and Haifa... then, along with 35 volunteer musicians, he piled into two dusty buses, crossed the Negev Desert, and gave the first symphony concert in the Old Testament town of Beersheba. Years later, following the Six-Day War, Bernstein conducted a now legendary concert with the Israel Philharmonic on top of Mount Scopus.

Leonard Bernstein was much more than "Maestro." He wrote, I don't want to spend my life...studying and restudying the same 50 pieces of music. It would bore me to death. I want to conduct....to play the piano...to write symphony music.....to keep on trying to be in the full sense of that wonderful word.....musician."

Bernstein's classical works include ballets (Fancy Free, Dybbuk), operas (Trouble in Tahiti, A Quiet Place), and symphonies (Jeremiah, The Age of Anxiety, Kaddish). Many regarded him as the potential savior of the American musical because of shows like Wonderful Town, Candide and West Side Story. He also wrote the score for the motion picture On the Waterfront.

One of Bernstein's greatest achievements was in bringing music to the masses via television, beginning in 1957, on the "Omnibus" program, and then as host for the New York Philharmonic's Emmy Award-winning Young People's Concerts. One critic wrote: "Bernstein lured us onto the stage with him, and instantly it was as if we were in his living room and he was patting the piano bench saying, Come on, sit down next to me, and I'll show you something incredible. And he did...holding us with his every word until, miraculously, we actually began to understand how music worked and what made it beautiful."

Sculptor Marika Somogyi has again lured us onto that stage in her masterful tribute to Leonard Bernstein. The large 2 inch, 2½ ounce high relief Leonard Bernstein medallion sculptures feature a sensitive portrait of "The Mastro" along with his signature, and a scene from one of his famous Young People's Concerts. These commemorative medals have been struck in bronze, silver and gold in limited editions. They are issued by the non-profit Magnus Museum in Berkeley, California. Profits from the sale of Jewish American Hall of Fame medals help defray the costs of the Museum's educational programs.



Salvador Dali State Art Medals - The Twelve Tribes of Israel

Z E B U L U N by Edward Schuman

The tribe of *ZEBULUN* is the subject for first medal of a new series of State Art Medals which envision the *Twelve Tribes of Israel* as painted by Salvador Dali. These medals will be minted with an unprecedented oval shape, unique in Israel Government Coins and Medals striking.

In 1972, Dali produced this series of twelve artistic reflections using the theme of the Twelve Tribes to exalt the 25th Anniversary of the State of Israel. These prestigious hand colored etchings, reproduced in full color, will be providing the subject matter for the "Twelve Tribes of Israel" series of art medals.

Salvador Felipe Jacinto Dali (1904-1992) was the most noted of Spanish surrealist artists. He is known for his dreamlike paintings, which show people and objects transformed into fantastic images, and record these visions with careful, almost photographic realism. His strong devotion to the Bible, its Land and People, enabled him to paint the first Israelites through his mystical, cabalistic fantasy.

Zebulun was the tenth of Patriarch Jacob's sons, the sixth and youngest son of Matriarch Leah (Gen. XXX.20) and hence the name of the tribe descended from him. In the division of the land, Zebulun was assigned districts north of Issachar (Josh. XIX.11) and west and south of Naphtali (ib. verse 34) and east of Asher (ib. verse 27). Still, Gen. XLIX. 13 and Deut. XXXIII. 18 suggest that Zebulun must have also possessed territory bordering the sea.

Zebulun's possessions were not extensive, but were fertile and crossed by important roads from the Jordan and Mediterranean Sea. Its gallantry is mentioned in the song of Deborah (Judges v.14.18). In the 1100's B.C.E., Zebulun, together with its neighboring tribes, played a leading part in the defeat of the Canaanites by Deborah and Barack (Judges 4-5). Later Zebulun was part of the northern kingdom of Israel. Jesus' home, Nazareth, lay in what once had been the territory of Zebulun.

Dali's work as shown on the Zebulun medal depicts Jacob's blessing: "Zebulun dwells by the sea-shore, his shore is a haven for ships, and his frontier rests on Sidon" (Genesis 49:13). In the Breastplate of twelve precious stones worn by the High Priest, the first stone in the fourth row, a blue Topaz, symbolizes Zebulun.

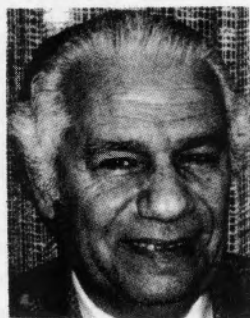
The obverse of the Zebulun medal features a color lithograph of a sailing ship at sea, "Zebulun" in Hebrew and English and the artist's signature. The tribe of Zebulun is distinguished by ships and sailors.

The reverse which is common to all medals in Dali's Twelve Tribes series shows his "Menorah" artwork as shown in the "Aliyah" series, and the name of the artist Salvador Dali in Hebrew.

Security Elements in Israeli Banknotes

by Shmuel Aviezer

In the community of banknote printers, there is a saying that the day after the very first banknote was issued, the first counterfeiters took steps to forge it. This has been going on ever since. The more sophisticated the printing methods, the more deceptive the forgeries, due to the development of better copying machines. Though official printers still have the upper hand, the gap is narrowing as more such copying machines become available.



That is one of the main reasons why the main concern of the issuing authorities is to provide banknotes with markings and elements which make it more difficult for forgers to produce convincing banknotes, while at the same time enabling the public to detect counterfeit banknotes.

The question is whether the public is aware of these security elements... As far as Israeli banknotes are concerned, detailed particulars of security elements are always published by the Bank of Israel when a new banknote is issued. The principal security features in Israeli banknotes currently in circulation can be classified under the following headings.

1) WATERMARK

When the banknote is held against the light, in the blank part, on the left hand side of the face, the silhouette of the personality featured on it is visible, shaped in an intertwined technique of light and shadow. This watermark is imprinted by an expensive procedure during the papermaking process. It is easy to detect attempts to imitate the watermark, as they lack the light and shadow effect which is seen against the light in the genuine banknote.

2) SECURITY THREAD

This thread is inserted through the paper in the papermaking process. It is located about 5.5 cm from the left hand edge of Israeli banknotes, and is easily discernible when the note is held up against the light.

In a reprint of the NIS 100 note, the repetitive microprinting of the words Bank of Israel in Hebrew are discernible on the security thread. Extremely sophisticated state of the art security thread is incorporated in the highest denomination of the Israel series, the NIS 200 note. This silvery thread defined as a "windowed security thread", is woven through the banknote alternately visible and invisible on the back of the note. Its unique trait is that when photocopied, the shiny areas turn into easily detectable dark stains.

3) INTAGLIO PRINTING

In this system, which is used exclusively for printing banknotes and securities, the features of the notes are engraved by skilled artists on hard steel plates. The ink fills the lines and, when in contact with paper, produces an embossed effect. These segments, which protrude above the surface, may be found in inscriptions, some digits, and the portrait.

4) LOOK-THROUGH

The process of printing banknotes calls for the utmost precision. One way of guaranteeing security is to make sure that there is "perfect register" between the front and back of the banknote. To achieve this, patterns are printed on either side of the note, so that when held against the light they merge precisely to form a complete design. This effect is extremely difficult to counterfeit, as each side of the note is usually photocopied separately and it is virtually impossible to match one side with the other.

The look through patterns are situated on the lower part of the blank space, above the inscription "Bank of Israel" in Hebrew on the front, and in parallel on the back. On the NIS 20, NIS 50, NIS 100 and NIS 200 banknotes, the design is a Star of David, while on the NIS 10 banknote it is the seven-branched candelabrum.

5) MICROTEXT Incorporating microtexts in banknotes has become an important security feature, proving very effective in protection from forgery by photography. The smaller the letters, the less legible and more distorted they become. Some microtexts are unreadable without a magnifying glass and are deformed when photocopied.

Someone with superb eyesight might be able to detect the titles of nine books compiled by the second President of Israel, Itzhak Ben-Zvi whose portrait appears on the NIS 100 note. Those titles, discernible only under a magnifying glass, are to be found on the right hand part of the front of the note, above Ben-Zvi's ear. On the back of the NIS 50 banknote the titles of the eighteen books written by Shai Agnon, the Nobel Prize laureate for Hebrew literature, form an arched line. The titles of the seven books written by Moshe Sharett, a former prime minister of Israel, form a thin white straight line under his portrait on the NIS 20 banknote. The inscription "Let my people go" appears in different sizes on the front and back of the INS 10 banknote, which bears likeness to Golda Meir, another former prime minister of Israel.

6) FIBERS IN PAPER Tiny colored fibers are scattered at random among the denominations NIS 20, NIS 100 (the second reprint) and NIS 200. In photocopying, most of these fibers turn black.

7) OPTICAL VARIABLE PAPER It took more than ten years of research and development to produce an ink that changes its hue when looked at from different angles. This ink, which is specially produced for intaglio printing, helps to enhance security, posing a formidable obstacle to attempt to forge banknotes even by using color-copying machines. Because of its great expense, however, central banks use this ink on only a small area of the banknote design. This ink was first used in Israel on the NIS 200 banknote and can be detected in the Hebrew inscription "Bank of Israel" on the lower part of the black space at the front of the note. The violet color of the letters changes to deep brown when seen from a different angle. Naturally this effect is missing from forged banknotes.

8) GHOST IMAGES Another first in Israel banknote security is the incorporation of a ghost image in the NS 200 denomination. Hidden in the dark pattern situated to the left of the girl at the back of the note, the digits "200" may be discerned if examined at eye-level. This phenomenon too, disappears in forgery. Other invisible elements are detectable by high-tech equipment installed in the Bank of Israel, as in many central banks all over the world.

The history of counterfeiting shows that the struggle between banknote printers and banknote forgers is long and difficult, although the printers are usually one step ahead of the counterfeiters. Considerable resources have to be invested and sophisticated equipment developed on order to ensure the victory of the official authorities which is, of course, imperative.



The Havdalah Spice Box

by Rivka Toledano

The "Sabbath Judaic Art" issues in the continuing Hanukka coin series feature unique Jewish artifacts shown in both ancient and contemporary style. The first and second issues featured the *Kiddish Cup* and *Sabbath Candlesticks*. The motif for the new third coin of this series is the *Havdalah Spicebox*.

Havdalah is the rabbinical term for the benedictions and prayers by means of which a division is made between times of various degrees of holiness, eg. between Sabbath and work-day, festival and work-day, or Sabbath and festival. Rabbinical law requires a formal separation be made between holy and ordinary times, and prohibits the revival of ordinary work after a holy day until such division shall have been made. This is accomplished by reciting the *Havdalah*.

Part of the *Havdalah* ritual is a benediction over herbs or spices. The reasons usually given for the employment of spices in the *Havdalah* are that perceptions and enjoyments through the sense of smell are the most delicate. They afford not as much a flagrant material pleasure, but rather a spiritual one. The perfume of spices is a comfort to the over-soul of the Sabbath, which grieves when the holy day departs.

In the ceremony of *Havdalah*, it is customary for a box of aromatic spices to be handed around, accompanied by the appropriate blessings. All varieties of spices and odoriferous plants are suitable for the benediction of the spices, except that they must not have been used for any obnoxious purpose, as, for instance, to disguise the odor of decomposition or other foul smells, or for idolatrous worship. Some authorities prohibit the use of sharp, acrid spices, such as pepper. In medieval Europe, sweet smelling herbs such as myrtle (Heb. *hadas*) were generally used for this purpose. For this reason the spice box came to be known as "*Hadas*" when spices were substituted for herbs.

The large variety of shapes and forms used in spiceboxes has stimulated artisans and craftsman to fantasy and fancy. Among Jews of Askenazi lineage, the spicebox often resembles a form of fortified castle or tower. The rationale given is that the spices, which came from the orient, were so precious, they had to be stored in a castle or fortified place. Spice boxes were also designed in many other forms using shapes of animals, fish, birds, flowers, fruits and even windmills. In the East, small glass jars were used as well as round, square or rectangular shaped boxes, made either from wood or metal.

After World War II, spice boxes have been created and executed by prominent artists in a modern manner as a result of a revival of Jewish and synagogal art in both Israel and the United States. There

is also an abundant trade in "antique spiceboxes" manufactured yesterday, but treated to have an appearance of being made centuries earlier.

The *Havdalah Spicebox* used for the design of the new coin comes from the 13th Century in Spain. It is perhaps the sole remaining one of its kind from the "Golden Age" of Spanish Jewry, which precedes the tragic expulsion in 1492.. Today it can be found at the Victoria and Albert Museum collection in London, England. The Israeli style contemporary spicebox on the reverse of the coin was designed by a Jerusalem artist, Hana Bahar-Paneth.

The obverse of the coin portrays this 13th Century spicebox from the Golden Age of Spanish Jewry. Above the spicebox is the Israel State emblem, and on either side the mint year 1993 in both Hebrew and English. Around the border is a decoration.

The reverse shows the face value - 2 New Sheqalim on the proof coin, 1 New Sheqel on the B.U. coin on a background of parallel lines. Along side is pictured the contemporary style Havdalah Spicebox and the word Israel is shown in Hebrew, English and Arabic letters.

Both coins have been minted in .925 Silver and will have maximum mintages of only 8000 pieces. The proof coins, which have a milled edge are minted in Stuttgart. The uncirculated coins have a plain edge and are minted at the Dutch Mint in Utrecht.

This is the third and last coin in the Hanukka "Sabbath Judaic Art" series. The 1994 Hanukka coin will be the first in a series depicting paintings of scenes in the Bible.

Israel Government Coins and Medals Corp. profits from the sale of all items are earmarked for the preservation of nature and embellishment of the landscape in Israel.



Tyrian Shekels, the Macabees and the Holy Temple

by Jonathan A. Herbst, M.D.

It is known from the Talmud that the shekel of Tyre was the only coin acceptable to use in paying the Temple tax because of the constancy in its weight and purity of silver. It was the obligation of every Jew to pay a half or "chatzi" shekel yearly for the support and maintenance of the Temple in Jerusalem. It is also known that this very coin, which is relatively common today in the ancient coin marketplace, is rife with pagan imagery.

On the obverse stands the laureate head of the Tyrian deity Melqarth-Heracles looking to the right, with a lion skin tied around his neck. This idol was a local merging of the ancient Phoenician Melqarth with the Greek demigod Heracles.

On the reverse is an eagle standing left, with its right foot on the prow of a ship and a palm branch over the left shoulder. Above was inscribed: "of Tyre the Holy and Inviolable". The date and a club were in the field to the left. The possible circumstances surrounding the Jewish adoption of this pagan object for such a holy purpose are the ultimate target for this article.



Top: Tyre shekel (1.5x), early fine style, LB 125/4 B.C., Princeton University Library Collection. Bottom left: Tyre shekel, typical Tyrian style, AN 76/5 B.C., Spink stock, 1990. Bottom right: Tyre shekel, third "improved" style, KP with monogram EPH, Princeton University Library Collection.

To first review some recently published articles, the Tyrian shekels are of two fairly different types: an earlier series of high artistic and graphic quality struck at Tyre with dates between 126 B.C.E. and 19 B.C.E., and a later and more carelessly engraved and struck series with dating from 18 B.C.E. to the beginning of the First Jewish Revolt, which were probably minted in Jerusalem. Uniformly, the latter series has the monogram "KP" added in the right upper field, whereas this is absent in the earlier series.

The commencement of the First Revolt saw the termination of the latter Tyrian series and the introduction of the beautifully nationalistic and religiously inspired Jewish shekels, whose mintage then also subsequently ceased with the Roman destruction of Jerusalem and the Temple in 70 C.E.

There is some discussion as to whether any "pagan" shekels of Tyre were struck in the years of the First Revolt, concurrently with the Jewish Revolt shekel series. This author has not seen any either in person or by photograph, but the noted scholar David Hendin has reported knowledge of one such shekel and one half shekel of Tyre, both dating from 69-70 C.E., in the Jan.-Feb. 1993 issue of the Shekel.

It has been speculated that the Jewish Revolt series was "siege" money and could not be used for the Temple tax. This conclusion is doubtful due to the undisputed great rarity of any Tyrian shekels struck during the war, and illogical in that the fierce Jewish nationalists of that time would be unlikely to consider their own coinage to be "unkosher" in favor of the pagan images of the earlier coinage. The weight and silver content remain similar throughout the former two Tyrian series, as well as through the latter Jewish Revolt series: each shekel weighed close to 14 grams of approximately 85% silver alloy, and thus compared closely in total weight of pure silver with the First Temple period prescribed shekel weight measure of 11.4 grams.

Until the advent of the First Revolt and its' attempt to rid Judea of Roman domination, and despite obvious graven images, the two series of Tyrian shekels had come to be accepted as the sole currency acceptable for the Temple tax, a decision obviously influenced by strong financial considerations. The Temple had become so dependent on these Tyrian shekels, that it is thought that when in 18 B.C.E. Tyre stopped minting these silver coins due to the surfeit of less pure provincial silver then currently found throughout the Roman Empire, Herod the Great may have been forced to obtain imperial permission to continue to manufacture them in Judea. Such permission would not have been granted easily, and it was probably due to Herod's high status in Rome as an extremely loyal vassal that such could be accomplished. There was also the fact that the contemporary Judean High Priests were notorious Roman puppets and the Jerusalem Temple itself was Roman controlled. The Holy Temple was viewed by Rome

as yet another means of governing the normally fractious Jewish populace, and was thus to be perpetuated. The "KP" mintmark on the second Tyrian series coins have been suggested as having been an abbreviation for "KAISAR" or caesar, or for "KPATOC" meaning an "authority", indicating the Roman approval of the coinage. It is to be noted that Judea itself remained prohibited from striking in silver. Proscribed was any opportunity for autonomous coinage with Judaic nationalistic motivations. This would remain the case until the outbreak of the First Revolt in 66 C.E.. The sole exception was this "privilege" to reproduce this very un-Jewish coin for the specific purpose of satisfying the monetary needs of a corrupted and foreign dominated Temple apparatus.

The second series of Tyrian coins was thus struck by people less concerned (or less skillful) with the artistry of the pagan images on the coinage than with the purity of silver content and constancy of weight. This may explain the comparatively shabby appearance of the second Tyrian series when compared to the first.

A terribly interesting question remains unanswered by the recent spate of articles on these shekels. As was stated, it is known when and why the Tyrian shekels ceased to be struck by Tyre, and when the subsequent version struck in Jerusalem also stopped mintage and why. Still unanswered is when and under what circumstances the so clearly pagan Tyrian shekel first came to be accepted by the Holy Temple and the highest Jewish authorities as the only "kosher" means of fulfilling the Temple tax obligation. It is known that in the days of the First Temple and the Judean Monarchy, before the expediency of coinage, payment of the Temple Tax was made in bits and pieces of silver that would be weighed using the shekel as the unit of measurement. Undoubtedly, this practice continued well into the Second Temple era, as coinage itself did not become accepted as the standard of commerce in Judea until the latter part of the Persian period, and probably sometime after 430 B.C.E.. At some point, this practice of using "bits and pieces" evolved into accepting coinage for the Temple tax. The use of coinage would bestow a great advantage upon the Temple authorities. There could then be a predictable and uniform purity in the obtained silver alloy as opposed to the enormous variances that must have been unavoidable in the prior situation.

There is currently no record of any other coinage being accepted for the Temple tax prior to the advent of the Tyrian shekel. One might reasonably conclude that the practice of accepting "bits and pieces" continued right up until that point where the shekel of Tyre became the standard, as there is absolutely no evidence to the contrary.

One might deduce that the adoption of the Tyrian shekel standard occurred sometime between striking of the first Tyrian shekel in 126 B.C.E. and the year 19 B.C.E., when the first series' mintage in

Tyre was terminated.

This time period spans from the 9th year of the 31 year reign of the great Hasmonean ruler John Hyrcanus 1st, until the 18th year after Herod the Great's ascent to full power in Jerusalem, after his having defeated the last Hasmonean king, Antigonus.

It is extremely doubtful that the outstanding Jewish patriot and warrior-king John Hyrcanus, the son of Shimon HaMaccabee and the nephew of Judah Maccabeus, would willingly allow such pagan imagery as was on the Tyrian shekel into the recently liberated and purified Temple. Hasmonean Judea had just concluded a terrible 33 year long armed revolt against the forced Hellenizing of the occupying Seleucid Syrian-Greek empire. It is likewise dubious that any of Hyrcanus' illustrious and bellicosely nationalistic successors would allow this to happen, up until the Roman general Pompey's capture of Jerusalem by siege and the beginning of the "rule" of the Roman puppet John Hyrcanus 2nd in 63 B.C.E..

From this time onwards, excepting the 3 year revolt of the valiant last true Hasmonean, Mattatayah Antigonus from 40 to 37 B.C.E., Judea was no longer free. Quite understandably, Antigonus had his spineless uncle Hyrcanus 2nd put to death in 40 B.C.E., thus ending Hyrcanus' charade of a reign.

After a tumultuous war-filled rule, Antigonus himself was defeated and murdered by the Roman client-king Herod in 37 B.C.E.. Herod then ruled until his unmourned death in 4 B.C.E. Hence, it is plausible to assume that the Tyrian shekel was adopted as the standard of the Temple tax somewhere between 63 and 19 B.C.E., excepting the years 40-37 B.C.E.. This is from the beginning of the reign of Hyrcanus 2nd and mid-way into that of Herod the Great, excepting the 3 years of Antigonus' rule.

Since Hyrcanus 2nd was certainly the more weak-willed and simple minded of the two rulers, and Herod was undoubtedly quite capable of acting both decisively and cynically with regard to true Jewish interests, it is considerably more probable that the momentous decision to adopt the standard of the Tyrian shekel was actually made by the Roman vassal Herod himself, and then somewhat early in his rule. It must have occurred earlier rather than later in his long reign, because by 19 B.C.E. and Herod's necessary switch to having the Tyrian shekels minted in Jerusalem, the Temple had become quite used to and dependent on the pagan shekel of Tyre. This was especially so with the tremendous remodeling program planned by Herod for the Temple Mount.

The dozen years of Herod's early reign from 37 to 25 B.C.E. are thus most likely to be the target area answer to this riddle of the origin of the Tyrian shekel standard.

Observing the Day of Atonement with Bene Israel of India

by Ted Nevins

Jerusalem Telegraph Agency

The old silver torah covers were tarnished and worn, but they were polished until their sparkle re-emerged. Ahmedabad is an old industrial city in the northwestern state of Gujrat, India. Founded hundreds of years ago by a Muslim sultan who built a wall around the city, it became a prosperous trade center.

Bene Israel Jews, as the indigenous Jews of India call themselves, migrated there from the south to engage in commerce, and became eminent and affluent members of society. Legend has it that the Bene Israel community, which today numbers less than 6000, dates 2000 years and is descended from one of the lost tribes of Israel.

In Ahmedabad, the Jews built a large, art-deco synagogue in the heart of the city and became honored citizens. During the Indian independence movement, Ahmedabad was the focus of Hindu-Muslim tensions and a home to Mahatma Ghandi. The Jews never experienced any problems of discrimination in India, but soon after India and Israel's independence in 1948, the population began a mass migration to the new Jewish homeland. Today, only 64 families remain in this area, scattered throughout the state of Gujrat.

As the sun sank in the sky, men performed the traditional Bene Israel *tvila*, purifying themselves by ritually pouring a cup of water over their heads, then donning an all white *khorta*, a loose pajamas like shirt and pants to wear to synagogue. They walked hastily through the streets filled with busy vendors, as well as camels, cows and elephants, being careful not to touch anyone on the way to the synagogue to preserve the purity.

At the entrance to the synagogue, fifty or more men dressed in their white *khortas*, were already beginning the harmonic Bene Israel holiday chants. The benches were gone, replaced by white cloths laid on the floor on which to sit. The women, with their saris draped over their heads, gazed down from the gallery at the service below. Few people held prayer books, since the Hebrew language has been forgotten by all but a few in this community. Being that there are traditionally no rabbis in the Indian community, the services were led by the only *hazan*, occasionally relieved by a younger man.

The congregants paid very close attention to the service, some having memorized the prayers, while others held transliterations in their mother tongue of Marathi.

After services, a few men remained behind to sleep at the synagogue, whose doors would remain open all night.

The next day was typical for Ahmedabad: hot. Beneath the ceiling fans, they prayed for forgiveness from God, as did Jews all around

the world. The crowd grew, until by noon there were more than 200 gathered from the city and remote villages. The service climaxed during *Musaf* when everyone in the congregation knelt and spread a handkerchief before them. Then, with *tallit* over head and fringes wound up and held in front of the eyes, they each bent down to the floor and chanted "*Baruch shem kavod malhuto l'olam va'ed.*" The floor trembled with the congregation's plea for atonement from God, and felt the strength and sincerity of their prayer.

During the break between services, half the men stretched out on the floor for a short nap in the afternoon heat. Inside the synagogue compound, the people began to squeeze soaked raisins to make the traditional juice on which to break the fast.

The sun finally grew low and set; as three stars appeared in the sky, the day concluded with a blast from the shofar. A "*l'chaim*" over syrupy raisin juice was shared, as briefly revived, the worshippers savored the taste of an old custom. Before everyone raced home to begin their feasts, the synagogue president took the opportunity to toast a special New Year with the congregation.

The American Jewish Joint Distribution Committee (JDC) office in Bombay supports the Ahmedabad congregation by providing educational material, free Sunday classes in the synagogue, books in a small library, and have sponsored a trip to Israel for the young reader who relieved the *hazan* during services.

The "Yom Kippur" medal is the seventh in the "Jewish Holiday" series of State medals. The obverse shows a Tallit, and an inscription in Hebrew which translates to "Repentance, Prayer and Charity".

The reverse shows the Gates of Richeousness, based on a 14th century engraving. In the center, the Hebrew inscription "Forgive a holy people on this sacred day." On either side of the gateway, a shofar.

The medals, which have been issued in silver, bronze and gold, are available from the A.I.N.A. new issues office.



A Prominent Jewish Bridge Builder by Julius Turoff

Leon S. Moisseiff, a Latvian Jewish engineer was the consulting engineer or designer of almost every bridge joining New York City's five boroughs as well as several other spans in the United States.

Moisseiff was born in Russia in 1872. His political involvement in activities with Jewish revolutionary connotations placed his life in jeopardy.. With the Russian police after him, and a long prison term ahead of him should he be captured, Moisseiff decided to flee from his home land. He arrived in the United States in 1892 as a penniless youth 20 years old.

During his younger days, besides elevating his education, Moisseiff became active in several radical Jewish circles in New York. He edited a Yiddish magazine "Freie Gesellschaft" and played an important role in the formation of the New York Kehillah, which was an organization formed to improve the lives and working conditions of the myriad of Jewish immigrants who had made the city their home. For many years he served on the editorial board of the Jewish Publications Society and on the board of directors of the Yiddish daily newspaper The Day. He was chairman of the Scientific Committee of the American Friends of Hebrew University.

It is however, his skill as a designer and consulting engineer in the field of bridge building that he is today remembered. The Manhattan Bridge, completed in 1909 as the third bridge linking Brooklyn and Manhattan was of his design. The Queensboro Bridge, the first of the bridges linking Queens and Manhattan was also built by Moisseiff in 1909. He was also the consulting engineer for the construction of the Triborough Bridge which connects Queens with Manhattan and the Bronx.

The Delaware River Bridge, linking Camden, New Jersey and Philadelphia was also designed by Moisseiff. At the time of its completion in 1926, with a length of 1803 feet, it was considered the longest suspension bridge in the world.



A beautiful uniface bronze plaque was commissioned, commemorating the bridge's completion, and the dates 1921-1926. There is also a brass medal showing the Old Liberty Bell with the date July 1776 over the bridge, which is called the New Delaware River Bridge, and the date July 1926, 150 years later.



The Bayonne Bridge, which connects Staten Island with the city of Bayonne, New Jersey, across the Kill Van Kull water was at the time of completion the longest single arch span in the world. This 1675 foot structure ranks among the most beautiful bridges in the country. A bronze medal, often seen as a fob, commemorating the bridge's dedication in 1931 was struck. The obverse inscription reads "Divided by Nature, United for Mutual Welfare". A map of the area is in the center, flanked on either side by an early settler and an Indian. The reverse pictures the Bayonne Bridge, dedication date and the words "Built and Operated by the Port of New York Authority".



There was however, one failure among his many successful projects. The Tacoma Narrows Bridge, a \$6,000,000 project built by Moisseiff became the victim of a strange situation called Reynolds phenomenon which caused the bridge to shake and tremble four months after its completion. Nicknamed the "Galloping Gertie" it ultimately collapsed into Puget Sound in 1940. David B. Steinman, another famous bridge engineer had suggested ways of stopping the unusual tremors but his advise went unheeded.

Leon S. Moisseiff died in 1943 in his seventieth year. He is remembered as the New York City Bridge Builder.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. I received a catalog from a dealer which listed about twenty proof commemorative Israel 5 and 10 £ pieces. They are all described as having the mem which I know signifies a proof. In addition, about half of them used the word "frosted". I know what frosting looks like on a cold glass of iced tea on a hot summer day, but is the proof coin frosted all over same as the glass?

S.R., Livingston, N.J.

A. No. Just the raised figures, letters and other devices have a "frosted", dull, non-reflective matte finish. The flat areas, the field, surrounding these raised frosted portions of the coin have a mirror like finish. This is no accident to coinage.

The first ten "Anniversary of Independence" proof five lirot pieces were struck in foreign mints like Berne, Utrecht and Rome. These mints have had a long history of striking proof coinage. The dies get a special treatment for their preparation to strike "frosted" proof coins. The mirror finished blank die is punched with the appropriate date, letters, portrait, stars etc. Many years ago, this was all done by hand. Today it is performed by an intricate engraving machine invented by the French. A pointer passes over a large original plaster casting and a corresponding engraving tool cuts into the unhardened steel blank die. After hours of slow turning, the 12 inch image on the incused plaster model has been reduced to a one inch incused die.

To make a "frosted" proof coin, the die is immersed in a weak acid solution. If a coin at this time were to be struck from this die, we would get a matte finish over the entire coin. The United States Mint struck matte proofs of the \$10.00 gold eagles and the \$20.00 double eagles during 1908-1915. To continue the preparation of the matte die to frosted die, the areas representing the fields, (on the die this is the HIGHEST points) are carefully polished until they are all shiny and all of the matte finish is removed. When this die now strikes a coin, using a blank planchet, the HIGH spots of the coin will appear frosty, and the field that was polished, would be mirror like.



An exceptionally frosted proof 19th Anniversary "Eliat" coin is on the left. Compare it with the regular issue on the right. Frosted proofs have brought quite higher prices



About Moshe Dayan by David Hacohen

This anecdote took place during World War II, when British and Australian troops were preparing to liberate Lebanon from the Vichy French and Germans. I was asked by the Hagana to assist in obtaining information about roads, bridges, telephone and telegraph lines in the areas which could be probed from our side of the border. Our instructions were to become fully acquainted with the objectives on the roads and particularly the number of troops guarding bridges etc. and to act as guides for the invasion spearhead.

On the night before the day of the invasion, I went to Hanita for the final briefings. There together with several score of young Australian officers were ten of my own fellow men including Moshe Dayan.

I knew only a little about Dayan – that he was the first child born in the Kibbutz of Deganya, where his parents Shmuel and Devorah Dayan were among the first settlers, and that subsequently when Nahalal was founded, the parents had settled there and become prominent leaders of the moshav movement. I also knew that Moshe had joined Wingate's night squads, which fought the Arab terror gangs, and that he had been one of the forty three Hagana trainees imprisoned in the Acre jail.

At about nine o'clock, I exchanged a parting handshake with several of the men and watched them slip away through the kibbutz gate and disappear into the darkness of the night, heading north with the Australians through the rocks and brush into enemy territory.

Their task was to act as guides and to cut telephone lines but I knew they also would acquit themselves well in face to face combat should they encounter enemy forces. However after a previous disaster, I was afraid of what might happen and these thoughts went through my mind as I drove back to Haifa.

The next morning, anxious to know what happened, I set out again for Rosh Hanikra along with an English officer. Thanks to the ranking of the officer and my documents, we were able to get past units of good natured Australian troops, who helped clear a way for us through the cars, lorries and tanks jamming the road. Beyond the Lebanese border, where a bridge had been destroyed, they helped push our car along the rocky bed of a wadi. Making our way past another destroyed bridge, we came to a building beyond the Iskanderun bridge, on the left of the road, between the road and the sea.

We went inside. On the floor were the bodies of several soldiers in French uniforms. Australian soldiers were removing small articles from the bodies as mementos, and I too collected a belt and two stirrups which I had detached from a saddle. When we inquired about our men, the Australians said that they had only arrived a few minutes before we did. The fighting was done by other troops, Australians and Jews. They also told us that the wounded, including one Jew, had been transferred back to Haifa some hours earlier.

We raced back to Haifa where I was directed to the Hadassah Hospital, which in those days was close to the Technion in Hadar Hacarnel. In the street outside the hospital stood Shmuel and Devorah Dayan. I learned that the wounded was their son Moshe. I went inside and spoke to the doctors whom I knew. They told me that one eye had been destroyed, but they were optimistic about the other.

I went out into the street to convey this information to Moshe's parents. Devorah was pale, but self controlled. I guessed she knew I was connected with the reconnaissance operations carried out by our men; and perhaps she felt I was standing there in front of her, embarrassed and tongue-tied. Stroking my head, she said a few words of encouragement to me, adding "Moshe was quite right to go. If he recovers fully and his other eye is perfectly all right, he should go again." I was deeply moved by the exemplary courage displayed by this remarkable woman.

One of the boys who had set out from Hanita, Mart, who had carried the badly wounded Moshe Dayan out of danger and had him driven to the hospital, thus saving his life, told me the details of the operation. It turned out their role had not been confined, as originally planned, and the crowning achievement of their operation - carried out with the Australians- had been the battle for the command post at Iskanderun, a police station that I was very much familiar with from my many journeys in the past to Beirut - a two story stone building on the sea side of the main road.

In this daring exploit, the victory of a small exposed band of men over a much larger force enjoying the protection of the command post building, had been won largely due to the outstanding heroism of Moshe Dayan. On his own initiative, he had crossed the road in a lone attack on the building, and with two hand grenades had overcome its defenders, whose weapons had included a mortar and machine gun in addition to personal arms.

Even after being wounded and having lost an eye, he had commanded his men in taking maximum advantage of the occupation of the building and, using the weapons in the command post, had thrown back the attempts made by the Vichy French to storm and recapture their strong point on this very important section of the road. He had moreover, succeeded in taking many of the French prisoners, despite their superiority in numbers and weapons. This action had stopped the French from establishing themselves in a position to check the advance of the Australian invasion forces who, a few hours later, came streaming past this point on their way to Tyre and Sidon.

The whole action had been far and beyond what was required and expected of our men, who had set out only lightly armed, without training or experience in fighting on such a scale. It was also a test of Dayan's resourcefulness and power of decision; a test in which he set his comrades-in-arms a fine example of personal courage.

On a visit to London in 1947 after the Zionist Congress in Basel, I had a meeting with my British friends from the war days. Among other things, I drew their attention to the injustice done Moshe Dayan in that he had not been given any financial compensation for his wounds and the loss of his eye; and that he had not received an award for his heroism. With regard to financial compensation, their unconvincing explanation was that, after the disbanding of the section – an instrument of underground warfare created solely for the duration of the war – the budgets at their disposal had been cut off.

As for the medal, they admitted to me that the Australian officers too, had in their reports, cited Dayan for one of the highest awards of valor. The trouble was, they said, that our men on this operation had not been part of the regular British army. In the argument between us which followed, they further explained, frankly and regretfully, that the real difficulty lay in the strained relations between England and the Jews of Palestine. To illustrate this, they told me how their recommendations that I be rewarded a decoration for my work with them had been turned down, after I had been sent to the Latrun jail on "the black Sabbath" of June 29, 1946, as a rebel against the British authorities in Palestine. I explained to them that there was no parallel between my case and an award for valor on the field of battle.

However, I knew that my explanations were as pointless as they were superfluous, because these people did not have to be convinced. They were simply unable to do anything about the matter.

Only privately minted medals honor this great hero..



Varus' Other War by Peter S. Hurvitz

In the Sept.-Oct. 1969 issue of the SHEKEL, I published an article concerning the war waged in 4 B.C.E. by Publius Quintilius Varus, the Roman governor of Syria, against the Jewish population of Judea. In that article I also briefly discussed Varus' war of 9 C.E. against the German leader Arminius. In that context I wrote, "Varus is not known to have issued any coins during the governorship of Germany." At the time I wrote this article that information was correct. But recent discoveries have added new information. While it is still true that no specially minted coins of Varus issued in Germany are known to exist, coins have been discovered that were especially counterstamped by Varus for the payment of his troops in Germany. These counterstamped coins are not only important in how they alter our overall picture of the numismatic issues of Varus, but they also have led to the solution of an historical mystery of great antiquity.

For almost 2000 years no one has known the exact site of the battle of Teutoburger Wald (Forest). It was known that it was somewhere in the vicinity of Detmold, Germany, but its exact location was lost.

For years, Roman antiquities have been found in the area of Kalkreiser Mountain. In 1967, an amateur discovered a cache of unusual artifacts. This was brought to the attention of the Museum of Cultural History in Osnabrück. An excavation of the area was undertaken under the supervision of the museum's director Wolfgang Schluter and its chief archaeologist Suzanne Wilbers-Rost. The results of the excavation included material of great archaeological and numismatic import. They also solve at last, the historical mystery of the exact location of the Teutoburger battle.

Above the city of Detmold, on the crest of the hill stands the colossal statue of Arminius by Ernest Von Bandel. At the time of the battle, Arminius was twenty-seven year old. Despite his youth, he was already a seasoned warrior. He had been trained in Roman tactics and had served in the Roman Army, rising to the rank of an auxiliary troop leader. He was a noble member of the Cherusci tribe, and through his military service, a Roman citizen.

At the time of the attack, Publius Quintilius Varus had been leading his troops on a reconnaissance and they were heading back to the Roman headquarters at Haltern. Varus was leading the 17th, 18th and 19th legions. Suddenly Varus found himself caught in an ambush in the dense forest. As Arminius knew, the Romans had been trained to fight out in the open. The Germans were used to fighting in the woods and in rainy conditions.

Arminius knew the terrain and selected a spot where he knew the Romans must pass in particularly narrow files. He had ordered his men to raise ramparts at the foot of Kalkreiser Mountain, facing the oncoming force. When the troops marched in narrow files into the

well laid trap, the results for the Romans was one of the worst military disasters in their history. The battle lasted three days in the rain. The Germans destroyed all three legions, which after this time ceased to exist. Twenty thousand Roman soldiers were killed. Whether they fought on, fled, or surrendered, Arminius' orders were to take no prisoners, all were slain. The Germans were not content with this slaughter, but also killed ten thousand camp followers. Varus and his lieutenants committed suicide to escape their disgrace. This battle was Rome's greatest defeat since Hannibal.

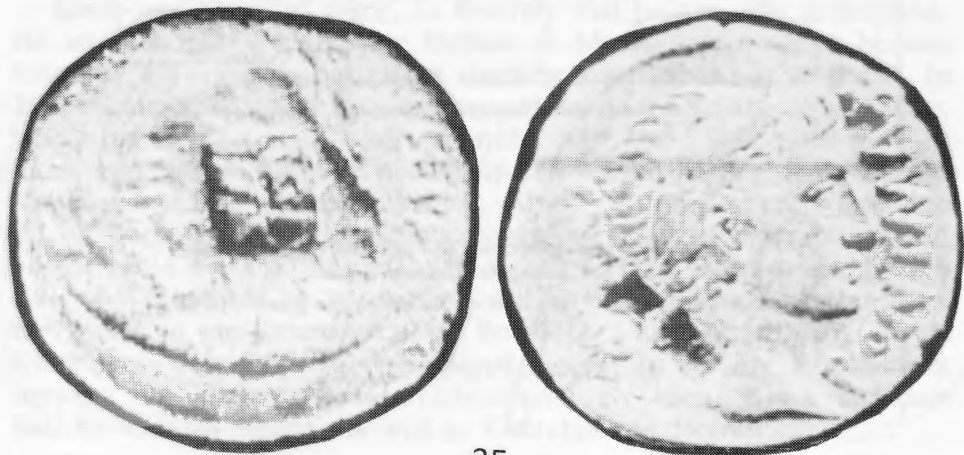
Following the battle, Arminius attacked and destroyed the Roman camp at Haltern. This too has been located and recently excavated.

Among the finds at the site of the battle are the remains of man-made ramparts found at the battle site, presumably the German defenses. Three have been located and one excavated.

German remains on the site are few, but important is confirming the identification. Their scarcity is explained by the Germans being the victorious side and the lightness of their equipment compared to that of the Roman troops.

Certainly the most important discoveries on the site were the coins. Six or seven silver denari were uncovered. None of these were dated after 9 C.E. These would represent pay for officers. But these pale in significance to the approximately 200 copper coins that were discovered, all bearing counterstamps applied by order of Varus, consisting of a monogram of his name. All of these coins were of the standard imperial type (unlike the previously known counterstamps of Varus, all of which were applied to local, Middle Eastern issues.) All of these coins bear on the obverse the head of Augustus. These counterstamped coins were apparently the pay of the common soldiers. None of these coins were issued before 7 C.E., the year Varus became governor, or later than 9 C.C., the year of the battle.

On the basis of these remarkable coins, previously unknown, there can be little doubt that after almost 2000 years, the site of Varus' last battle has been revealed.



Jewish Friends' Food Fund by Sidney L. Olson

During the early years of the 1930's, German Jews were exposed to commercial boycotts, and basic human rights denial. By April of 1938, a decree was issued which required the registration of all Jewish owned property, both inside and outside Germany. The German government imposed a fine of 1,000,000,000 marks on the Jews, confiscated all insurance claims, and introduced laws expediting the intensive "aryanization" of the German economy.

With Jewish businesses and livelihood curtailed, the ability to obtain basic food was beyond the reach of many Jews. Jewish and Zionist relief organizations throughout the world attempted to provide food and basic goods to Jewish communities through synagogues and centers. Jewish emigration was permitted and those who were able to leave were encouraged to do so, but after Kristallnacht, the night of broken glass, November 9-10, 1938, this emigration was banned.

The illustrated receipt of the Jewish Friends' Food Fund, headquartered in London, England is dated April 4th 1938, the month of the first anti-Jewish decree. This certificate acknowledges receipt of £ 1, a sizeable sum especially in Palestine at that time, sent by a P. Rosenfeld, 3 Shderoth-Kher, Tel Aviv, who specified that kosher food be sent to a Ch. Buchsbaum in Berlin. The receipt is self explanatory and needs no further explanation.

JEWISH FRIENDS' FOOD FUND	
43, FENCHURCH STREET, LONDON, E.C. 3	
TELEPHONE: MANSION HOUSE 0487	
Bankers: MIDLAND BANK, Threadneedle Street, E.C. 2.	
Ref. O/No.	20-4193-8
Bezugs-Nummer	B4133
(To be quoted in any enquiry). (In allen Anfragen anzugeben).	
Received from P. Rosenfeld - 3. Shderoth - £ 1. - - - - - Kher. Tel-Aviv Palestine.	
to be used for the import of Kosher Food into Germany:	
(a) For the Jewish Hospitals, Orphanages, Homes for the Aged, etc.;	
(b) (If specified) for Ch. Buchsbaum Berlin - h. 54.	
The recipient will be duly informed and will have to pay expenses, such as Freight, Duty, etc. arising on German side.	
Please note that some time must elapse before the goods will be delivered.	
Signed Julius Jung Hon. Secretary.	

Kisch, Forgotten Hero of the Western Desert

by Meir Ronnen

from the Jerusalem Post

Fifty years ago, Brigadier Frederick Kisch, chief engineer of Montgomery's Eighth Army, was killed at the conclusion of the Eighth's last battle at Wadi Akarit, in Tunisia. Kisch had also been the first political head of the Jewish Agency in Jerusalem and the first British Jew to take Palestinian nationality. He joined the agency in 1921, after a brilliant career in World War I and at the subsequent peace conference.



Brigadier Kisch

On Kisch's death, Churchill cabled Montgomery his "grief at the loss of your excellent Chief Engineer." Among other things Kisch was the first official to tackle the problem of Jewish unemployment in Palestine. He came here in 1921, after being inexplicably turned down for entry to the British Army's staff college at Camberley, which more recently has accepted a string of Israeli officers.

The Kisch family originated in Bohemia, from where Joseph Kisch arrived in Britain to set up a successful medical practice in London. His son Hermann, Fred's father, ran the Post Office in Bengal and subsequently the whole of India. He knew Herzl and became a loyal follower of Zangwill. Fred was born in Darjeeling in 1888. Sent to England, he graduated second from Woolwich (the Royal Engineers Academy) in 1907 and later from Chatham. His first posting was to Quetta. In 1914, he arrived at Ypres with the Indian Corps, and was soon working on trench bombs under fire. He was quickly promoted to captain and awarded the DSO for bravery.

Kisch was wounded twice, so severely that he was sent to England. He later caught up with his Indians in Mesopotamia where he was felled by a Turkish bullet in the shoulder on the road to Baghdad. In 1916, unfit for active service, he was seconded to the War Office, where his brilliant staff work made him a GSO-1. He headed military intelligence (Russia) as a lieutenant-colonel, exploiting his flair for languages (Indian dialects, Persian, Arabic, Russian, French) and no doubt his soldierly bearing, good looks, tact and considerable charm.

After his work at the Peace Conference (1919-21) he was made a CBE and decorated by the French. When Lemberg was threatened by the Slavs, it was Prime Minister Botha of South Africa and Colonel Kisch who were designated by Lloyd George to arrange a settlement between the Poles and the Lithuanians. By then, Kisch had met Balfour and Jan Smuts, as well as Churchill and Hoover.

Then came the turning point. Qualified for entry, Kisch was turned down by Camberley. Kisch had previously been invited by Chaim Weizmann to become the Zionist Organization's representative in Jerusalem. He now made his choice. He said goodbye to his military career, began learning Hebrew and went to the Zionist Congress at Karlsbad in 1923, where he was elected chairman of the Jewish Agency Executive. His committee included Dr. Arthur Ruppin, with whom he embarked on a lifelong friendship; and Yosef Sprinzak, later Speaker of the Knesset.

Kisch hoped to reconcile British and Jewish aims – and ways. He fought British pettiness and prejudice, fought for Jewish immigration and dealt with tempestuous personalities like Vladimir Jabotinsky and Pinhas Rutenberg, both of whom he admired. He ran a swift, orderly and efficient office. He was one of the first to promote a common labor organization for Arabs and Jews. He got on well with the Emir Abdullah (later king of Jordan) and also sought out Arab extremists. He faced down the mufti, Haj Amin, over the issue of Jewish soldiers bearing their flag to the Hurva synagogue in the Old City. He took the lead in founding the Menora Club for Jewish ex-servicemen and urged the high commissioner, Lord Plumer, to allow the formation of Jewish self-defense units. Perhaps his greatest achievement was in getting the responsibility for education and health services transferred to the Yishuv.

Kisch did much to further music, drama and sports.. He resigned from the Agency in 1931 to devote more time to them. He inspired and helped Bronislaw Huberman found the Israel Philharmonic; and helped Habimah remain in Tel Aviv. At his Haifa home, where he settled with his second wife, he was host to a constant stream of both artistic and political personalities. He was by now totally Palestinian. His son Michael, later a soldier himself, eventually became a lecturer at the Haifa Technion.

Kisch foresaw the contribution Palestinians could make to the coming war with Germany. He pressed for the partition of Palestine – and a treaty with Britain. When war was declared, he asked that his reserve status be activated and was given command of a sub-base of the Royal Engineers at Alexandria. His energy and ability were so apparent that in 1941 he was promoted full colonel and appointed Chief Engineer of the Western Desert Force, just as the Afrika Korps arrived to stem the Italian retreat from Cyrenaica.

In the featureless Western Desert where the tank reigned supreme, minefields were invaluable to both sides. Kisch distinguished himself reorganizing sapper methods under fire, teaching by demonstration. He showed that familiarity conquered fear and that mines could be lifted. He devised ways of removing mines in patterns and laying white tapes to guide troops and armor through the gaps.

Kisch did not live to see his promotion to major-general. After the battle of Wadi Akarit, the British linked up with the first American patrol. On April 14, 1943, Kisch, "on top of his form" was organizing a deviation through a minefield. When it was all over, he was joined by his deputy and two other officers. One of them kicked a tripwire. All four were killed instantly and buried together at the side of the road. Had he lived, Kisch would no doubt have played a major role in the setting up of the Israeli army. A village, Kfar Kisch, was named for him, but most Israelis today have never even heard of this remarkable man.

Your editor could not find reference to any medal struck to honor Kisch. In my Judaica check collection is the illustrated item. It is written in Hebrew, dated August 10, 1938. The endorsement on the reverse is Kisch's hand signed signature.

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Dr. Moshe Wallach by Edward Schuman

Out of a group of Palestine checks recently acquired is one from the Jerusalem branch of the Anglo-Egyptian Bank, Ltd. This historic check, measuring 4" X 9" long is printed in blue ink on buff color paper. A vignette showing the sphinx and pyramids in Egypt is partially covered by two canceled revenue tax stamps. It is dated Jan. 15, 1923, in the amount of 50,000 German Marks, drawn on the Dresdner Bank in Berlin, Germany, and payable to Dr. M. Wallach.

The check has the rubber stamp imprint stating "As the necessary exchange to meet the draft has been purchased, it is issued on the distinct understanding that it will be forwarded abroad immediately for presentation to the drawee. The drawer is not liable thereon unless it is presented within 30 days from the date." This was due in fact to the hyper-inflation period in Germany during these post First World War years, when strict restrictions on exporting currency were in effect.

Moshe Wallach, born in Germany in 1866, received an orthodox Jewish education and studied medicine at Berlin and Wuerzburg. He settled in Jerusalem in 1891 and opened a medical clinic to administer to the poverty-stricken populace. With financial support from Germany and Holland, he was able to purchase land outside the city walls for a hospital called Shaare Zedek, the "Gates of Righteousness, which was opened in 1902. He served as the hospital's director until his retirement in 1947, giving it its orthodox approval.

Long time A.I.N.A. members will recall our organization's endeavors on behalf of the Shaare Zedek hospital in Jerusalem.. In the Jan.-Feb 1978 issue of the SHEKEL, Saul M. Zabel wrote an article about the hospital in conjunction with the Shaare Zedek State Medal, issued when the original building on Jaffa Road was replaced by a modern structure.

As the necessary exchange to meet the draft has been purchased
It is issued on the distinct understanding that it will be
forwarded abroad immediately for presentation to the drawee.

The drawer is not liable thereon unless it is
presented within 30 days from date.

ORIGINAL

DUPLICATE UNPAID

THE ANGLO-EGYPTIAN BANK LIMITED



Jerusalem, JAN 15 1923 19
DRESDNER BANK

BERLIN,

Pay to the order of Dr. M. Wallach
50,000
For the Anglo-Egyptian Bank Limited
Manager
1/15/1923

Georges Hayem : Physician Medalist by Mayer Hyman, M.D.

"med-a-list n. 1. a person who designs or makes medals 2. a person who has been awarded a medal".
Webster's New World Dictionary of the English
Language, Second College Edition, 1982

There can't be many physicians who satisfy both of these definitions of medalist: Georges Hayem, M.D. qualifies.

Doctor Hayem was born November 24, 1841, the son of a prominent Parisian family. It was hoped that Georges would follow in the footsteps of his father, Simon, but the younger Hayem retraced the family's path and decided to become a physician, the profession of one of his ancestors. Isaie Servus Ulman had been a doctor in 18th century Lorraine. When Louis XV was in Metz, engaged in the War of the Polish Succession, the monarch was stricken with severe dysentery. The royal physicians exhausted their pharmacopea as well as their patient and despaired of his recovery. In desperation they called on the local Jewish physician for consultation and the "local M.D." initiated a successful cure. The King was extremely grateful and asked Doctor Ulman to name his own fee. Because the Jewish people of the region suffered many hardships, Doctor Ulman asked for their relief. King Louis granted his request and measures were instituted to control some of the prejudices directed against the Jews of Lorraine.

Apparently with this rôle model in mind, Georges began his medical studies at the age of twenty and was soon recognized as an outstanding student. He started collecting medals early in his career and received a silver and then a gold medal for scholastic achievement. At the early age of thirty he was named agrégé at the Faculty of Medicine; the next year he received his license to practice medicine. He became a professor within eight years and at the age of forty-five was elected to the Academy of Medicine. This occurred at the time when the wave of anti-Semitism was rising in France only to reach one of its crests with the Dreyfus affair.

The greater part of his professional life was spent at the Sainte Antoine Hospital and until his death at the age of ninety-two, his vigorous life was filled with many important and innovative medical investigations. His output of papers dealing with neurology, gastroenterology and cardiology was impressive, but his contributions to the specialty of blood diseases were so basic that he was called "The Father of Hematology." He wrote one of the first textbooks on blood diseases and his studies concerning red blood cells and blood platelets revolutionized this new science. He described a type of jaundice due to excessive blood destruction now known by his name. For many years, the dilutant used in counting red blood cells was known as Hayem's solution.

At the time of the siege of Paris during the Franco-Prussian War, he cared for many cholera patients and his success in treatment earned him the title "Doctor Cholera." He had recognized the devastating effects of dehydration in these patients and his attempts to re-hydrate them with "artificial blood" (?salt solution) reduced the mortality rate significantly and increased his professional stature strikingly.

He was admired and respected by his patients, but although he was a popular lecturer, he was not well loved by his students. He was aloof, stern and intimidating: to his few intimates, he was kind and thoughtful.

A series of misfortunes saddened his personal life. In a short period he lost his wife, a daughter and two sons . (One at the Battle of Verdun). In his later years, he was comforted by a devoted daughter and her husband.

In 1911, he was confronted by mandatory retirement, but for another twenty-two years, he remained active and pursued his hobbies. In addition to painting, he modeled medals of friends and celebrities, the best known is his rendition of Laennec.

At his retirement ceremonies, he was given a medal of personal appreciation. The medal is bronze, 70X50 mm., with his bespectacled bust facing left. GEORGES HAYEM in relief is below the truncation.



The reverse is a scene of his teaching clinic with Hayem examining a patient. COURS DE CLINIQUE MEDICALE and DE L'HOSPITAL ST. ANTOINE 1893 - 1911 are in three lines below.

Thus the first criterion of the definition of a medalist, according to Webster's College Dictionary, has been fulfilled.

René Théophile Hyacinthe Laennec (1781-1826), the subject of Hayem's best known medal, was a famous French chest physician. He is credited with being the inventor of the stethoscope. The medal which Hayem modeled was made of bronze, 50 mm. in diameter. It was struck to commemorate the one hundredth anniversary of his death.

The obverse has the bust three-quarters right with the head facing. The name, R.T.H. LAËNNEC, 1781-1826 is at the left in two concentric lines, engraved incuse. At the right, Georges Hayem and the year 1926 is engraved in incused script lettering in two parallel lines.



The reverse has the inscription CENTENAIRE / DE / LAËNNEC / 1826-1926 encircled by laurel and oak branches.

Thus the second criterion of Webster's definition of the word medalist has been met

On the occasion of the centennial of Georges Hayem's birth in 1941, Dr. Camille Dreyfus, in an address to the Hematology Journal Society of Mount Sinai Hospital in New York City, New York remarked.....

"He was spared the humiliation of having the "ius civitatis sine suffragio et honore" applied to himself, seeing himself excluded from the French community because he was a Jew.

He was spared the humiliation of being dismissed from the school, and from the Academy to whose renown he had devoted all of his laborious life.

He did not have to suffer the humiliating insults of the laws of discrimination.

But what matters the decrees of an ephemeral government in the face of Georges Hayem's genius."

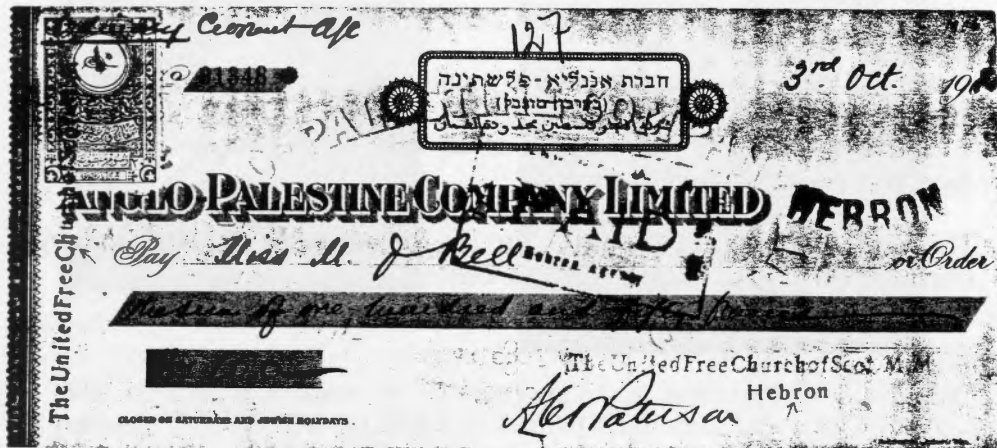
The author expresses his thanks for the assistance of the Photography Department of the Tucson Medical Center.

The Free Church of Scotland by Edward Schuman

Prior to 1560, the Roman Catholic Church was the official church of both Scotland and France. The church's power and French influence was resented by many Scottish leaders. They were able to drive out French Catholic officials around this period, with the help of Queen Elizabeth I of England and sort to establish a Protestant church. In 1560, a Scottish minister led the parliament in establishing the Presbyterian Church as the national church of Scotland.

As with other denominations, the Church of Scotland sent its missionaries to the Holy Land primarily to establish hospitals and to bring medical care to the poor. The numismatic connection for this story is a check on the Anglo-Palestine Co. HEBRON office at the turn of the century. The year this check was written has been obliterated. Checks on the Hebron office must be scarce as this is the only one in my collection of several hundred early checks.

As usual for this period, when an account was opened at the Anglo-Palestine Co., a series of regular bank checks were prepared with the account name rubber stamped usually on the left side of the check, and occasionally above the line where the checks were to be signed. It is evident that a universal letter type stamp was used by comparing the wording stamped on the variety of checks in my collection. We can presume that this check from the United Free Church of Scotland was used in conjunction with the church's hospital in Hebron.



An interesting story by Helga Abraham appeared as a feature item in the Jerusalem Post while we were in Israel. In 1863, a Miss Jane Walker Arnott, the daughter of a Glasgow professor, was on a visit to

the Holyland. She became so moved by the plight of the poor in Jaffa that she decided to establish a small school for local Arab girls who had no education or livelihood. To help fund the school, the girls sewed and made lace; they were so poor that they worked without scissors, cutting threads with their teeth. As the need for separate premises became acute, Arnott turned to Thomas Cook of London, who had visited her in Jaffa. The small check he sent for £50 enabled her to formerly establish the Tabeetha school.

The name was inspirational, for Tabeetha was a lady of good deeds whom the Apostle Peter raised from the dead when he visited Jaffa. Like her mentor, Jane Walker Arnott devoted herself to a life of self sacrifice running the school for 48 years until her death in 1911. Having never been married, Arnott bequeathed the school in her will to the Church of Scotland which now found itself in the education business. Scottish teachers were sent to Jaffa and over the years Tabeetha has grown into a highly regarded coeducational school.

Today, the school has pupils from 33 countries, representing every religion, with the current headmistress making sure that local Arab children are represented despite the high cost of tuition. A principal rule is that English is spoken at all times. Tabeetha offers a full British curriculum as well as British sports such as hockey, cricket and cross country running. The school prides itself on being an oasis of religious harmony, a place where the feasts and holidays of every religion are kept by children of all nationalities. Here Arab children celebrate Hanukka and Purim, Jewish children learn about Ramadan, and Christians, with the entire school dress in white for Shavuot. As the headmistress states "If we can give the children the ability to learn about and to understand others, then there is hope for the future."

The Church of Scotland's
Tabeeetha School in Jaffa.

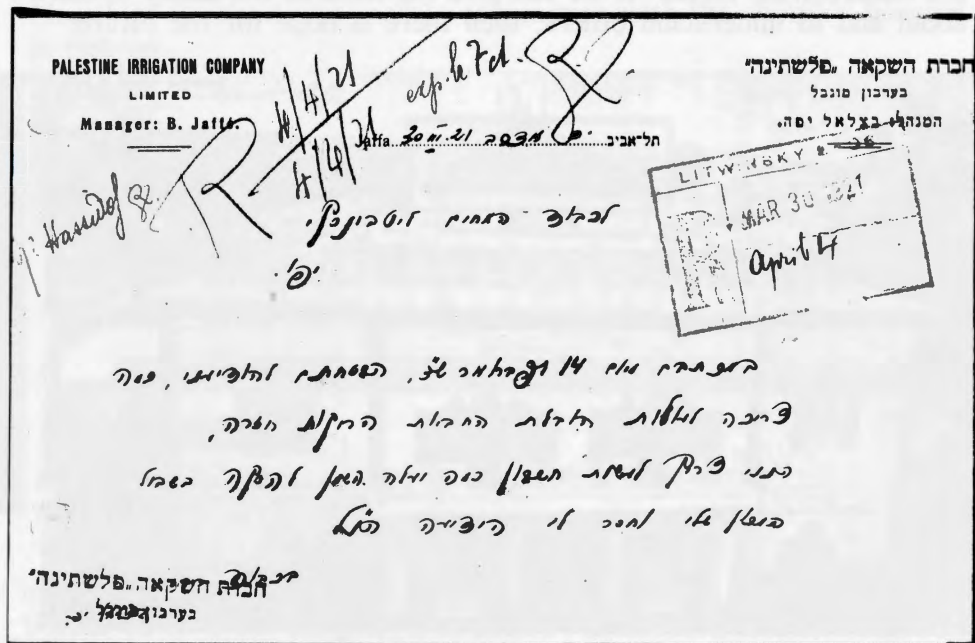


About Jaffe and Goldberg and the Palestine Irrigation Company by Yaron Reinhold – Azur, Israel

Bezal'el Jaffe, a famous Zionist leader was born in Grodno, Russia in 1868. The idea of a Jewish homeland in Palestine had spread among the Jews of Russia long before the appearance of Herzl's political Zionism. As early as 1860 and again in 1871, a series of articles appeared in the Hebrew newspaper *Ha-Maggid* in which the principle of Jewish nationalism linked together with the renaissance of Palestine was manifested. The *Hoveve Zion* movement in Russia began in 1882 as the direct result of widespread pogroms in 1881. The most important thrust of the organization, whose name literally translates to Lovers of Zion, was for encouragement of Jewish settlement in Palestine and in pursuing the national revival of the land.

Bezal'el Jaffe, together with his brother Leib, founded a *Hoveve Zion* society in Grodno. He attended several early Zionist Congresses. At the 7th Congress in Basle in 1905, he was elected to the Greater Actions Committee. He became a member of the Central Committee of Russian Zionists and participated in the Helsingfors Conference in 1906. The same year, he settled in Palestine and for many years directed the G'ula land purchase society in addition to his position as manager of the Palestine Irrigation Company. It was during his tenure as manager that documents which illustrate this article were written.

The Hebrew note on a Palestine Irrigation Company letterhead is dated March 30th, 1921 and addressed to Litwinsky Brothers, a large Jewish trading house, requesting to be informed the exact price of oil



barrels as well as the costs for returning the empty barrels. Bezal'el Jaffe, wrote and signed the correspondence and is also listed as manager.

Of greater historical importance and rarity is the Hebrew/German certificate, serial number 00043, dated 23 April 1912, issued by the BEWÄSSERUNGSGESELLSCHAFT, PALESTINA (Palestine Irrigation Company) verifying that Y.L. Goldberg of Wilno, Poland has paid £331.50 in cash as partial payment for his share certificate. This item is also written and signed by Bezal'el Jaffe.

00043	
BEWÄSSERUNGSGESELLSCHAFT, PALESTINA	
Erhalten von	
Summa	£ 331.50
auf Rechnung meines Geschäftsanteiles	
Jaffe, den 23. April 1912	
BEWÄSSERUNGSGESELLSCHAFT, PALESTINA	
Geschäftsführer	

Yitzhak Leib Goldberg was born in Sakiai, Sulwalki District, Russian Poland in 1860. Like Bezal'el Jaffe, he was an ardent Zionist, a member of the *Hoveve Zion* movement in his early youth. He was a participant at the first Zionist Conference held in Basle in 1897, where he became co-founder of the Russian Zionist Organization. He was one of the first large contributors to the Jewish National Fund as well as other Zionist causes. He supported the establishment of several Hebrew publishing houses and financed publication of *Ha'Olam*, the central Hebrew instrument of the World Zionist Organization in Vilna.

In 1916, he purchased land on Mount Scopus which he donated to the Jewish National Fund. This land later became the campus for the Hebrew University of Jerusalem. Y.L. Goldberg left Russian in 1919 and settled in Palestine where he became a citrus grove owner. He established many industrial and agricultural enterprises, and founded the Hebrew Daily newspaper *Ha'Aretz* which he supported for many years. Binyamin Z'ev Goldberg, his son, named for Theodor (Binyamin Z'ev) Herzl, was murdered during the Arab riots in 1929 while defending the Yishuv. Goldberg memorialized his murdered son establishing a cultural center and park which is named after him in Tel-Aviv. Upon his death in 1935, one-half of his estate was willed to the Jewish National Fund designated for founding cultural institutions.

Poland Commemorative on 50th Anniversary of Jewish Uprisings in Warsaw Ghetto

by Mel Wacks

Over the centuries, in spite of continued acts generated by anti-Semitism, Jewish population of Warsaw grew dramatically reaching almost 400,000, approximately one third of the city's population, when German forces entered on September 25, 1939. About a year later, the Germans established a walled ghetto, that all Jews living in and around Warsaw were forcibly moved to. The average number of persons per room was 13, while thousands remained homeless. Jewish goods totaling more than \$4,000,000 were confiscated and food allocations amounted to only 184 calories per person each day.

By the summer of 1942, over 100,000 of the Jews in the ghetto had died, and by September, all but about 35,000 had been sent to the death camps. When deportations resumed on January 18, 1943, the Jews offered armed resistance which turned into four days of street fighting. This fighting had an impact on the Polish people resulting in the intensification of resistance around the country..

On April 19, 1943 a German force, equipped with tanks and artillery penetrated into the ghetto to continue deportations. Despite overwhelmingly superior forces, the Jewish fighters repulsed the Germans. Armed resistance continued until June, when the few surviving ghetto fighters escaped joining partisan units in the forests.

Fifty years later, these acts of heroism have inspired Poland to issue silver commemorative coins. Shown above a broken wall are 13 hands, raised in clenched defiance and outstretched desperation. Stars of David appear on three of the arms. Above is the inscription in Polish, "50 Years of Uprising in the Warsaw Ghetto". On the reverse is the Polish eagle, 1993 date and the coin's legal tender denomination of 300,000 zlotnys.



Rapture over a Rickety Railroad by Sybil Ehrlich from The Jerusalem Post

The arrival of a new miracle in Jerusalem was greeted by elaborate celebrations, including a banquet for 150 people, Moslem religious ceremonies and fulsome speeches glorifying Sultan Abdul-Hamid II of Turkey.

But the railway was not universally welcomed in this remote outpost of the Ottoman Empire, particularly by carriage-owners whose services would no longer be required; Jerusalem was never to be the same again.

The official inauguration on September 26, 1892, was the culmination of decades of delicate negotiations. Various proposals, not all practical, had been made for a railway line from Jaffa to Jerusalem, principally to cater for the lucrative Christian pilgrim trade.

Yosef Navon, a wealthy Jerusalem businessman, eventually received the concession from the Turkish authorities to build the line, to be financed by a French company. Unfortunately Navon didn't reap the expected rewards, and died in poverty.

The main consideration in building the line was to save money. Inferior, second-hand materials were used, the line was the narrowest feasible for the terrain (one-meter gauge). The track wound its way in extraordinarily tight curves through the mountains to avoid the expense of cutting tunnels. We are suffering the consequences of this parsimoniousness to this day.

The arrival of the first railway in the Middle East transformed Jerusalem, bringing it in touch with the outside world. A journey which previously took two days was reduced to three and a half hours (officially, that is – it

often took as long as six hours). Goods imported through the port of Jaffa could be carried by rail to improve the quality of life.

A traveling post office for the Turkish mail service was opened in 1897. Postal items were carried by train and sorted on the journey. Other countries' post offices were not permitted to use the service. In 1917, in the early days of the British military administration, the line was used to transport water to the desperately thirsty inhabitants of Jerusalem, who were cut off from their water supplies in Turkish-held territory as a result of the war.

The British rebuilt the Jaffa-Jerusalem line to standard gauge (143 cm.), and realigned the track in Lod. The original Turkish station is still standing, marooned in the center of Lod, and today houses municipal offices.

The 1949 Armistice Lines left part of the track in Jordanian territory, but border adjustments made the reopening of the line possible, and the first Israeli train (heavily guarded) arrived in Jerusalem on August 7, 1949, to a rapturous welcome.

During the War of Independence, Jaffa station had been closed, and the resumed service was cut back to Tel Aviv. The station was near the central bus terminal; trains crossed busy streets, sometimes causing great disruption to road traffic. In 1970, the station (called Tel Aviv South) was resited outside the city in the middle of nowhere – a site so remote that some taxi-drivers remain unaware of its existence.

With the proliferation of private cars, rail traffic declined drastically.

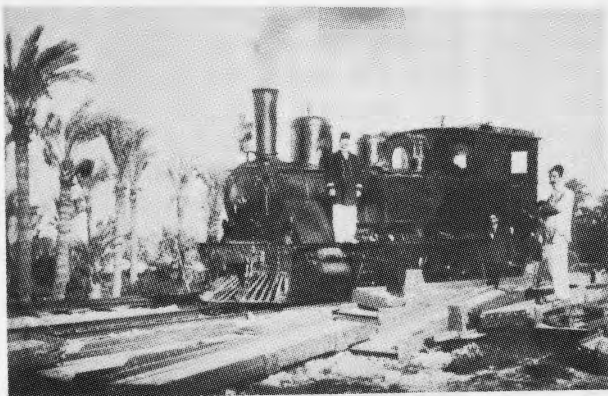
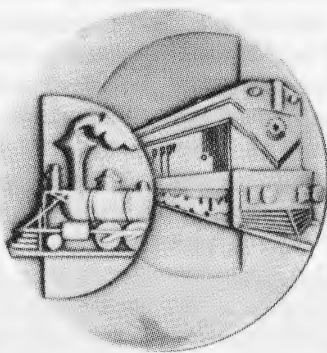


PALESTINE RAILWAY CANTEEN TOKEN

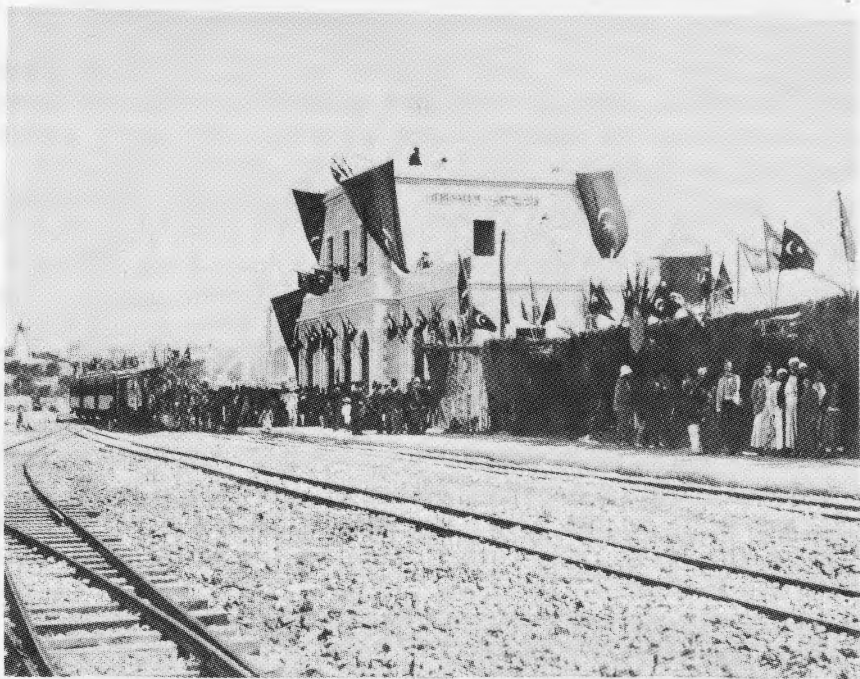
During the British Mandate there existed an exclusive club for British officials of the Palestine Railways. These tokens were usually issued to the members around the 15th of the month when money ran out with their account debited accordingly. It is supposed they were used as food or bar chits.

ISRAEL RAILWAY – OFFICIAL AWARD MEDAL 5739–1979

This is an official presentation medal given to Israel Railway workers for meritorious service. The obverse shows the emblem of the railway and a stretch of rail. The inscription "*Make straight in the desert a highway*" Isaih 40:3 The reverse shows and old and modern locomotive.



The first steam locomotive
in Palestine 1893.



The religious ceremony inaugurating the Jerusalem railway station on September 26, 1892. The building has hardly changed since then.

The service to Jerusalem was gradually reduced to one train a day to and from Haifa, and Tel Aviv South station was closed. Some two years ago, the Jerusalem-Tel Aviv service was reinstated, with two trains a day in each direction, and the Haifa service was withdrawn.

The train has often been the victim of sabotage. During the 1930s and 1940s the line was frequently blown up by one side or the other. To this day, the villagers of Battir are fond of throwing stones at the train. This isn't a new custom – even before the official inauguration, the architect Conrad Schick reported in the *P.E.F. Quarterly* of October 1892:

“The railway is finished as far as Jerusalem, and on Sunday, August 21 [1892], the first locomotive arrived with a small train. Some people took the opportunity to go by the train in the evening when returning to Jaffa, but in

the neighborhood of Battir the fellahin had put something on the line, which caused the carriages to leave the rails and turn over.

“Nearly all the passengers were more or less injured, and although the train was put right and proceeded to Jaffa, the passengers were so frightened that they walked in the night back to Jerusalem.”

Not surprisingly, the train, usually consisting of only one coach, is today perceived as a curiosity, even a laughing stock. The cost of building a new line from Jerusalem to Tel Aviv would be astronomical. We are still suffering from the false economy of 100 years ago, as the picturesque winding line is totally unsuitable for modern trains.

However, the scenery is spectacular, and a ride on the train from Jerusalem to Tel Aviv will take you back to a calmer, less hurried age.

Israeli Telephone Cards by Lance K. Campbell

Collecting telephone cards is the latest area of Israeli numismatics to become popular; both in Israel and around the world. At present there are relatively few different cards to collect, but that is expected to change in the future.

Israel uses a set of definitive telephone cards that come in denominations of 10, 20, 50 and 120 units. The term "definitive" has been imported from the philatelic lexicon by phone card collectors to describe a card or set of cards issued for an indefinite period of time, in indefinite quantities.

The Israeli telephone cards are found in two different styles. The old-style cards are relatively thin and have four rows of raised bumps on the back. The new cards are thicker and have a smooth back.

Like most telephone cards, they are similar in size and appearance to a standard credit card. They measure 87 X 54 mm and are printed in blue and white on the front. The back is black and has a control number in the lower right corner. Text on the front is in Arabic, English, and Hebrew.



Telephone cards are designed to be used in specially designed public phones in lieu of coins. The card is inserted in a special slot in the telephone, a phone call(s) is made, and then the card is removed to be used again. When the designated number of units is used up, the card is no longer valid and a new card must be purchased.

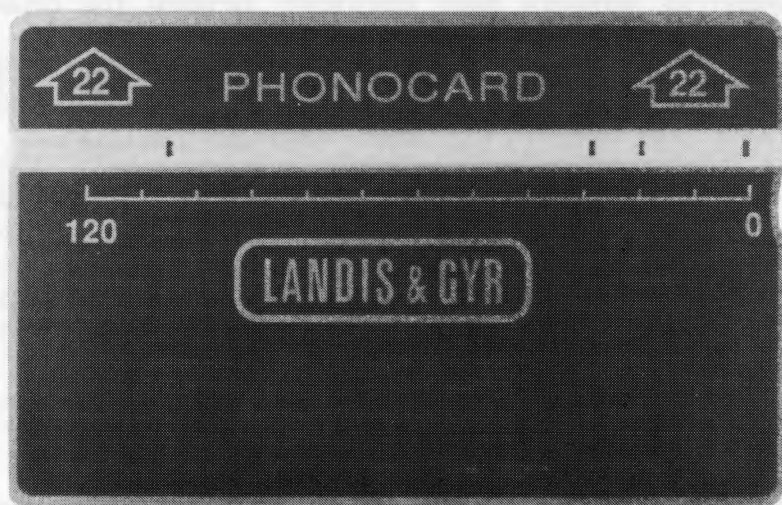
Worldwide telephone cards use one of three different systems to record the number of units used on a particular card. The magnetic system punches a small hole in the card to indicate the number of units used. The electronic chip system debits the cost of calls and gives a readout of the number of units remaining. The optical system is laser beam based. Either a line or a series of marks are made on a card to indicate the number of units used up.



There is no consensus as to which is the best system. Of the 160 or so countries that use telephone cards, there is an approximate equal distribution between the three systems.

Israeli cards use the optical system. A scale indicating the number of units a card is worth is found 20 mm down from the top of the card. As calls are made, marks appear on a white strip directly above the scale to indicate the number of units used and the number of units remaining. Swiss based Landis & Gyr, the world's leading manufacturer of optical system telephone cards, produced all of Israel's cards.

In addition to the Israeli definitive set, a special telephone card is given gratis to newly arrived Russian émigrés. The card allows the émigrés 120 units of phone time. These are somewhat similar in appearance to the definitive set of cards, but there are several differences.





On the front the definitive cards are labeled "Telecard", while the card given to Russian émigrés is labeled "Phonocard". Definitive cards have the unit value prominently displayed in the center. The émigré card has no indication of its worth other than the scale. The manufacturer's name, Landis & Gyr, is found prominently displayed in the center instead of the denomination.

The back contains text in Hebrew at the top; Russian in the middle; and English, at the bottom. The English text reads "Welcome to Israel". The back text is printed in blue on a black background.

Other countries introduced telephone cards in much the same manner as Israel with simply designed, utilitarian cards. The use of telephone cards as an advertising media either for a particular product, place, or organization has yet to catch on in Israel, but it is just a matter of time. Many world telephone companies in conjunction with commercial sponsors have specifically targeted the collector market with beautifully designed, eye-catching cards.

Collectors with questions or comments about Israeli phone cards are welcome to contact me at P.O. Box 204, Mary Esther, Fl. 32569.

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is available free to all interested groups.**

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CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

*P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442*



Volume 14 No. 6 November - December 1993

ISRAEL COIN CLUB OF LOS ANGELES - The August meeting was held at the home of Ruth Ross. (ICCLA is still hunting for a permanent meeting place.) A round robin discussion led by Sally Marx was held for the program portion of the meeting. Included in the newsletter was a paragraph entitled "The Box that Built a Nation": Delegates to the 5th World Zionist Congress in Basel in 1901 established the Jewish National Fund to purchase land in Palestine to reclaim the Jewish homeland. Not much later, Hadassah became a partner in this monumental effort. For nine decades, Jews around the world have filled their Blue Boxes. JNF's land purchases have determined the future sites of forests, parks, villages, cities, kibbutzim and schools--thereby creating the infrastructure of the Jewish State. Israel's landscape is testimony to JNF's work: hills are green and wooded; farms thrive in the midst of the desert; dams and reservoirs harness its precious water and parks are filled with the sound of children's laughter.

INS OF LOS ANGELES - The July meeting featured slides of various places in Israel visited by Jerry and Mary Yahalom. Their narration together made the program very enjoyable. An AINA slide program entitled "Modern Maccabees" was the program at the August meeting. Due to Rosh Hashanah falling on the regularly scheduled meeting night, no September meeting was held. Four new members have joined INSLA in the last two months and this club can also boast of 100 percent dues renewal for three years in a row.

HAVE A HAPPY, HEALTHY AND SAFE HOLIDAY SEASON

ISRAEL NUMISMATIC SOCIETY OF MASSACHUSETTS - The third breakfast meeting was held in August. (INSM switched from night meetings to having breakfast meetings at 10:00 a.m. on the third Sunday of the month. So far it seems to be working.) An AINA slide program was shown. Discussion and final plans were held for the annual November banquet. Moe Weinschel, our esteemed president of AINA, will be a special guest and hopefully a member of the Israel Consulate will be able to attend.

INS OF NEW YORK - Exhibit topics for the September meeting were: 25 mils, modern; Hasmonean and Bar Kochba coins, ancient; fractional notes - 1948, 1952, 1953 - paper; 1958 Menorah, commemorative; Valour and Shavit, medal or token; and Rosh Hashanah, Yom Kippur and Sukkot, miscellaneous.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Study of two cities was held at the August meeting: Sebaste (originally known as Shomron), it was the capital city of the northern Kingdom of Israel. The earliest coins were worn coins countermarked with symbols of the Tenth Legion; and Raphia, which is at the southern end of what is now called the Gaza Strip. So little is known about this city that the sole source of information seems to stem from the testimony of its coins. Two more cities were studied at the September meeting: Sepphoris, which was a major city of the Galilee and later became known as Diocaesaria; and Tiberias, which was the capital city of Herod Antipas. Because of its location on the Sea of Galilee, many coins were maritime in nature, some containing symbols of anchors and galleys.

The next study tour to Israel will be March 6-20, 1994
and will be co-sponsored by AINA and the ANA.

COMMENTS FROM DJS - As we approach the end of 1993 (which seems impossible), every person should make a resolution to attend and participate in their individual club meetings in 1994 and to encourage new members. Remember the good old days when the meetings were crowded? It can happen again. Here's wishing peace, health and happiness for everyone throughout the coming year.

Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.

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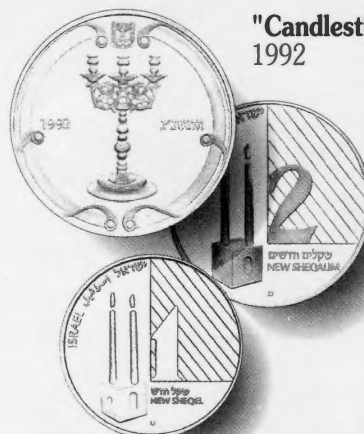


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